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CHRISTIAN SCIENCE
VERSUS
PANTHEISM
AND
OTHER MESSAGES
TO
THE MOTHER CHURCH

CHRISTIAN SCIENCE

VERSUS

PANTHEISM

AND OTHER MESSAGES

TO

THE MOTHER CHURCH

BY

MARY BAKER EDDY

PASTOR EMERITUS AND AUTHOR OF SCIENCE AND HEALTH
WITH KEY TO THE SCRIPTURES

BOSTON, U.S.A.
Published by Allison V. Stewart
FOR THE TRUSTEES UNDER THE WILL OF MARY BAKER G. EDDY
FALMOUTH AND ST PAUL STREETS
1917

Authorized Literature of
THE FIRST CHURCH OF CHRIST, SCIENTIST
in Boston, Massachusetts

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CHRISTIAN SCIENCE VERSUS PANTHEISM

PASTOR'S MESSAGE TO THE MOTHER CHURCH, ON THE OCCASION OF THE JUNE COMMUNION, 1898

SUBJECT: *Not Pantheism, but Christian Science.*

BELOVED brethren, since last you gathered at the feast of our Passover, the winter winds have come and gone; the rushing winds of March have shrieked and hummed their hymns; the frown and smile of April, the laugh of May, have fled; and the roseate blush of joyous June is here and ours.

In unctuous unison with nature, mortals are hoping and working, putting off outgrown, wornout, or soiled garments — the pleasures and pains of sensation and the sackcloth of waiting — for the springtide of Soul. For what a man seeth he hopeth not for, but hopeth for what he hath not seen, and waiteth patiently the appearing thereof. The night is far spent, and day is not distant in the horizon of Truth — even the day when all people shall know and acknowledge one God and one Christianity.

Christian Science not Pantheism

At this period of enlightenment, a declaration from the pulpit that Christian Science is pantheism is anomalous to those who know whereof they speak — who know that Christian Science *is* Science, and therefore is neither hypothetical nor dogmatical, but demonstrable, and looms above the mists of pantheism higher than Mt. Ararat above the deluge.

Analysis of "Pantheism"

According to Webster the word "pantheism" is derived from two Greek words meaning "all" and "god." Webster's *derivation* of the English word "pantheism" is most suggestive. His uncapitalized word "god" gives the meaning of pantheism as a human opinion of "gods many," or mind in matter. "The doctrine that the universe, conceived of as a whole, is God; that there is no God but the combined forces and laws which are manifested in the existing universe."

The Standard Dictionary has it that pantheism is the doctrine of the deification of natural causes, conceived as one personified nature, to which the religious sentiment is directed.

Pan is a Greek prefix, but it might stand, in the term pantheism, for the mythological deity of that name; and *theism* for a belief concerning Deity in theology. However, Pan in imagery is preferable to pantheism in theology.

The mythical deity may please the fancy, while pantheism suits not at all the Christian sense of religion. Pan, as a deity, is supposed to preside over sylvan solitude, and is a horned and hoofed animal, half goat and half man, that poorly presents the poetical phase of the genii of forests.[1]

My sense of nature's rich glooms is, that loneness lacks but one charm to make it half divine — a friend, with whom to whisper, "Solitude is sweet." Certain moods of mind find an indefinable pleasure in stillness, soft, silent as the storm's sudden hush; for nature's stillness is voiced with a hum of harmony, the gentle murmur of early morn, the evening's closing vespers, and lyre of bird and brooklet.

> "O sacred solitude! divine retreat!
> Choice of the prudent! envy of the great!
> By thy pure stream, or in thy evening shade,
> We court fair wisdom, that celestial maid."

Theism is the belief in the personality and infinite mind of one supreme, holy, self-existent God, who reveals Himself supernaturally to His creation, and whose laws are not reckoned as science. In religion, it is a belief in one God, or in many gods. It is opposed to atheism and

[1] In Roman mythology (one of my girlhood studies), Pan stood for "universal nature proceeding from the divine Mind and providence, of which heaven, earth, sea, the eternal fire, are so many members." Pan was the god of shepherds and hunters, leader of the nymphs, president of the mountains, patron of country life, and guardian of flocks and herds. His pipe of seven reeds denotes the celestial harmony of the seven planets; his shepherd's crook, that care and providence by which he governs the universe; his spotted skin, the stars; his goat's feet, the solidity of the earth; his man-face, the celestial world.

monotheism, but agrees with certain forms of pantheism and polytheism. It is the doctrine that the universe owes its origin and continuity to the reason, intellect, and will of a self-existent divine Being, who possesses all wisdom, goodness, and power, and is the creator and preserver of man.

A theistic theological belief may agree with physics and anatomy that reason and will are properly classified as mind, located in the brain; also, that the functions of these faculties depend on conditions of matter, or brain, for their proper exercise. But reason and will are human; God is divine. In academics and in religion it is patent that will is capable of use and of abuse, of right and wrong action, while God is incapable of evil; that brain is matter, and that there are many so-called minds; that He is the creator of man, but that man also is a creator, making two creators; but God is Mind and one.

God — not Human Devices — the Preserver of Man

God, Spirit, is indeed the preserver of man. Then, in the words of the Hebrew singer, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God. . . . Who forgiveth all thine iniquities; who healeth all thy diseases." This being the case, what need have we of drugs, hygiene, and medical therapeutics, if these are not man's preservers? By admitting self-evident affirmations and then contra-

dicting them, monotheism is lost and pantheism is found in scholastic theology. Can a single quality of God, Spirit, be discovered in matter? The Scriptures plainly declare, "The Word was God;" and "all things were made by Him," — the Word. What, then, can matter create, or how can it exist?

Jesus' Definition of Evil

Did God create evil? or is evil self-existent, and so possessed of the nature of God, good? Since evil is not self-made, who or what hath made evil? Our Master gave the proper answer for all time to this hoary query. He said of evil: "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth [God], because there is no truth [reality] in him [evil]. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it [a lie]."

Jesus' definition of devil (evil) explains evil. It shows that evil is both liar and lie, a delusion and illusion. Therefore we should neither believe the lie, nor believe that it hath embodiment or power; in other words, we should not believe that a lie, nothing, can be something, but deny it and prove its falsity. After this manner our Master cast out evil, healed the sick, and saved sinners. Knowing that evil is a lie, and, as the Scripture declares, brought sin, sickness, and death into the world, Jesus treated the lie summarily. He denied it, cast it out of mortal mind, and thus healed sickness and sin. His treatment of evil

and disease, Science will restore and establish, — first, because it was more effectual than all other means; and, second, because evil and disease will never disappear in any other way.

Finally, brethren, let us continue to denounce evil as the illusive claim that God is not supreme, and continue to fight it until it disappears, — but not as one that beateth the mist, but lifteth his head above it and putteth his foot upon a lie.

Evil, as Personified by the Serpent

Mosaic theism introduces evil, first, in the form of a talking serpent, contradicting the word of God and thereby obtaining social prestige, a large following, and changing the order and harmony of God's creation. But the higher criticism is not satisfied with this theism, and asks, If God is *infinite* good, what and where is evil? And if Spirit made all that was made, how can matter be an intelligent creator or coworker with God? Again: Did one Mind, or two minds, enter into the Scriptural allegory, in the colloquy between good and evil, God and a serpent? — and if two minds, what becomes of theism in Christianity? For if God, good, is Mind, and evil also is mind, the Christian religion has at least two Gods. If Spirit is sovereign, how can matter be force or law; and if God, good, is omnipotent, what power hath evil?

It is plain that elevating evil to the altitude of mind gives it power, and that the belief in more than one spirit, if

Spirit, God, is infinite, breaketh the First Commandment in the Decalogue.

Science shows that a plurality of minds, or intelligent matter, signifies more than one God, and thus prevents the demonstration that the healing Christ, Truth, gave and gives in proof of the omnipotence of one divine, infinite Principle.

Does not the theism or belief, that after God, Spirit, had created all things spiritually, a material creation took place, and God, the preserver of man, declared that man should die, lose the character and sovereignty of Jehovah, and hint the gods of paganism?

Theistic Religions

We know of but three theistic religions, the Mosaic, the Christian, and the Mohammedan. Does not each of these religions mystify the absolute oneness and infinity of God, Spirit?

A close study of the Old and New Testaments in connection with the original text indicates, in the third chapter of Genesis, a lapse in the Mosaic religion, wherein theism seems meaningless, or a vague apology for contradictions. It certainly gives to matter and evil reality and power, intelligence and law, which implies Mind, Spirit, God; and the logical sequence of this error is idolatry — other gods.

Again: The hypothesis of mind in matter, or more than one Mind, lapses into evil dominating good, matter governing Mind, and makes sin, disease, and death inevitable,

despite of Mind, or by the consent of Mind! Next, it follows that the disarrangement of matter causes a man to be mentally deranged; and the Babylonian sun god, moon god, and sin god find expression in sun worship, lunacy, sin, and mortality.

Does not the belief that Jesus, the man of Galilee, is God, imply two Gods, one the divine, infinite Person, the other a human finite personality? Does not the belief that Mary was the mother of God deny the self-existence of God? and does not the doctrine that Mohammed is the only prophet of God infringe the sacredness of one Christ Jesus?

Scientific Christianity Means One God

Christianity, as taught and demonstrated in the first century by our great Master, virtually annulled the so-called laws of matter, idolatry, pantheism, and polytheism. Christianity then had one God and one law, namely, divine Science. It said, "Call no man your father upon the earth, for one is your Father, which is in heaven." Speaking of himself, Jesus said, "My Father is greater than I." Christianity, as he taught and demonstrated it, must ever rest on the basis of the First Commandment and love for man.

The doctrines that embrace pantheism, polytheism, and paganism are admixtures of matter and Spirit, truth and error, sickness and sin, life and death. They make man the servant of matter, living by reason of it, suffering because of it, and dying in consequence of it. They con-

stantly reiterate the belief of pantheism, that mind "sleeps in the mineral, dreams in the animal, and wakes in man."

"Infinite Spirit" means one God and His creation, and no reality in aught else. The term "spirits" means more than one Spirit; — in paganism they stand for gods; in spiritualism they imply men and women; and in Christianity they signify a good Spirit and an evil spirit.

Is there a religion under the sun that hath demonstrated one God and the four first rules pertaining thereto, namely, "Thou shalt have no other gods before me;" "Love thy neighbor as thyself;" "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "Whosoever liveth and believeth in me shall never die." (John xi. 26.)

What mortal to-day is wise enough to do himself no harm, to hinder not the attainment of scientific Christianity? Whoever demonstrates the highest humanity, — long-suffering, self-surrender, and spiritual endeavor to bless others, — ought to be aided, not hindered, in his holy mission. I would kiss the feet of such a messenger, for to help such a one is to help one's self. The demonstration of Christianity blesses all mankind. It loves one's neighbor as one's self; it loves its enemies — and this love benefits its enemies (though they believe it not), and rewards its possessor; for, "If ye love them which love you, what reward have ye?"

Man the True Image of God

From a material standpoint, the best of people sometimes object to the philosophy of Christian Science, on the

ground that it takes away man's personality and makes man less than man. But what saith the apostle? — even this: "If a man think himself to be something, when he is nothing, he deceiveth himself." The great Nazarene Prophet said, "By their fruits ye shall know them:" then, if the effects of Christian Science on the lives of men be thus judged, we are sure the honest verdict of humanity will attest its uplifting power, and prevail over the opposite notion that Christian Science lessens man's individuality.

The students at the Massachusetts Metaphysical College, generally, were the average man and woman. But after graduation, the best students in the class averred that they were stronger and better than before it. With twelve lessons or less, the present and future of those students had wonderfully broadened and brightened before them, thus proving the utility of what they had been taught. Christian Scientists heal functional, organic, chronic, and acute diseases that M.D.'s have failed to heal; and, better still, they reform desperate cases of intemperance, tobacco using, and immorality, which, we regret to say, other religious teachers are unable to effect. All this is accomplished by the grace of God, — the effect of God *understood*. A higher manhood is manifest, and never lost, in that individual who finds the highest joy, — therefore no pleasure in loathsome habits or in sin, and no necessity for disease and death. Whatever promotes statuesque being, health, and holiness does not degrade man's personality. Sin, sickness, appetites, and passions, constitute no part of man, but obscure man. Therefore it

required the divinity of our Master to perceive the real man, and to cast out the unreal or counterfeit. It caused St. Paul to write, — "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him."

Was our Master mistaken in judging a cause by its effects? Shall the opinions, systems, doctrines, and dogmas of men gauge the animus of man? or shall his stature in Christ, Truth, declare him? Governed by the divine Principle of his being, man is perfect. When will the schools allow mortals to turn from clay to Soul for the model? The Science of being, understood and obeyed, will demonstrate man to be superior to the best church-member or moralist on earth, who understands not this Science. If man is spiritually fallen, it matters not what he believes; he is not upright, and must regain his native spiritual stature in order to be in proper shape, as certainly as the man who falls physically needs to rise again.

Mortals, content with something less than perfection — the original standard of man — may believe that evil develops good, and that whatever strips off evil's disguise belittles man's personality. But God enables us to know that evil is not the medium of good, and that good supreme destroys all sense of evil, obliterates the lost image that mortals are content to call man, and demands man's unfallen spiritual perfectibility.

The grand realism that man is the true image of God, not fallen or inverted, is demonstrated by Christian Science. And because Christ's dear demand, "Be ye therefore

perfect," is valid, it will be found possible to fulfil it. Then also will it be learned that good is not educed from evil, but comes from the rejection of evil and its *modus operandi.* Our scholarly expositor of the Scriptures, Lyman Abbott, D.D., writes, "God, Spirit, is ever in universal nature." Then, we naturally ask, how can Spirit be constantly passing out of mankind by death — for the universe includes man?

The Grandeur of Christianity

This closing century, and its successors, will make strong claims on religion, and demand that the inspired Scriptural commands be fulfilled. The altitude of Christianity openeth, high above the so-called laws of matter, a door that no man can shut; it showeth to all peoples the way of escape from sin, disease, and death; it lifteth the burden of sharp experience from off the heart of humanity, and so lighteth the path that he who entereth it may run and not weary, and walk, not wait by the roadside, — yea, pass gently on without the alterative agonies whereby the way-seeker gains and points the path.

The Science of Christianity is strictly monotheism, — it has ONE GOD. And this divine infinite Principle, noumenon and phenomena, is demonstrably the self-existent Life, Truth, Love, substance, Spirit, Mind, which includes all that the term implies, and is all that is real and eternal. Christian Science is irrevocable — unpierced by bold conjecture's sharp point, by bald philosophy, or by man's inventions. It is divinely true, and every hour

in time and in eternity will witness more steadfastly to its practical truth. And Science is not pantheism, but Christian Science.

Chief among the questions herein, and nearest my heart, is this: When shall Christianity be demonstrated according to Christ, in these words: "Neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is within you"?

Exhortation

Beloved brethren, the love of our loving Lord was never more manifest than in its stern condemnation of all error, wherever found. I counsel thee, rebuke and exhort one another. Love all Christian churches for the gospel's sake; and be exceedingly glad that the churches are united in purpose, if not in method, to close the war between flesh and Spirit, and to fight the good fight till God's will be witnessed and done on earth as in heaven.

Sooner or later all shall know Him, recognize the great truth that Spirit is infinite, and find life in Him in whom we do "live, and move, and have our being" — life in Life, all in All. Then shall all nations, peoples, and tongues, in the words of St. Paul, have "one God and Father of all, who is above all, and through all, and in you all." (Ephesians iv. 6.)

Have I wearied you with the mysticism of opposites? Truly there is no rest in them, and I have only traversed my subject that you may prove for yourselves the unsub-

stantial nature of whatever is unlike good, weigh a sigh, and rise into the rest of righteousness with its triumphant train.

Once more I write, Set your affections on things above; love one another; commune at the table of our Lord in one spirit; worship in spirit and in truth; and if daily adoring, imploring, and living the divine Life, Truth, Love, thou shalt partake of the bread that cometh down from heaven, drink of the cup of salvation, and be baptized in Spirit.

Prayer for Country and Church

Pray for the prosperity of our country, and for her victory under arms; that justice, mercy, and peace continue to characterize her government, and that they shall rule all nations. Pray that the divine presence may still guide and bless our chief magistrate, those associated with his executive trust, and our national judiciary; give to our congress wisdom, and uphold our nation with the right arm of His righteousness.

In your peaceful homes remember our brave soldiers, whether in camp or in battle.[1] Oh, may their love of country, and their faithful service thereof, be unto them life-preservers! May the divine Love succor and protect them, as at Manila, where brave men, led by the dauntless Dewey, and shielded by the power that saved them, sailed victoriously through the jaws of death and blotted out the Spanish squadron.

Great occasion have we to rejoice that our nation, which

[1] This refers to the war between United States and Spain for the liberty of Cuba.

fed her starving foe, — already murdering her peaceful seamen and destroying millions of her money, — will be as formidable in war as she has been compassionate in peace.

May our Father-Mother God, who in times past hath spread for us a table in the wilderness and "in the midst of our enemies," establish us in the most holy faith, plant our feet firmly on Truth, the rock of Christ, the "substance of things hoped for" — and fill us with the life and understanding of God, and good will towards men.

MARY BAKER EDDY

The University Press, Cambridge, U. S. A.

MESSAGE

TO

THE MOTHER CHURCH

BOSTON, MASS.

JUNE, 1900

BY

MARY BAKER EDDY

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MESSAGE FOR 1900

MY beloved brethren, methinks even I am touched with the tone of your happy hearts, and can see your glad faces, aglow with gratitude, chinked within the storied walls of The Mother Church. If, indeed, we may be absent from the body and present with the ever-present Love filling all space, time, and immortality — then I am with thee, heart answering to heart, and mine to thine in the glow of divine reflection.

I am grateful to say that in the last year of the nineteenth century this first church of our denomination, chartered in 1879, is found crowned with unprecedented prosperity; a membership of over sixteen thousand communicants in unity, with rapidly increasing numbers, rich spiritual attainments, and right convictions fast forming themselves into conduct.

Christian Science already has a hearing and following in the five grand divisions of the globe; in Australia, the Philippine Islands, Hawaiian Islands; and in most of the principal cities, such as Boston, New York, Philadelphia, Washington, Baltimore, Charleston, S. C., Atlanta, New Orleans, Chicago, St. Louis, Denver, Salt Lake City, San Francisco, Montreal, London, Edinburgh, Dublin, Paris, Berlin, Rome, Pekin. Judging from the number of the readers of my books and those interested in them, over a

million of people are already interested in Christian Science; and this interest increases. Churches of this denomination are springing up in the above-named cities, and, thanks to God, the people most interested in this old-new theme of redeeming Love are among the best people on earth and in heaven.

The song of Christian Science is, "Work — work — work — watch and pray." The close observer reports three types of human nature — the right thinker and worker, the idler, and the intermediate.

The right thinker works; he gives little time to society manners or matters, and benefits society by his example and usefulness. He takes no time for amusement, ease, frivolity; he earns his money and gives it wisely to the world.

The wicked idler earns little and is stingy; he has plenty of means, but he uses them evilly. Ask how he gets his money, and his satanic majesty is supposed to answer smilingly: "By cheating, lying, and crime; his dupes are his capital; his stock in trade, the wages of sin; your idlers are my busiest workers; they will leave a lucrative business to work for me." Here we add: The doom of such workers will come, and it will be more sudden, severe, and lasting than the adversary can hope.

The intermediate worker works at times. He says: "It is my duty to take some time for myself; however, I believe in working when it is convenient." Well, all that is good. But what of the fruits of your labors? And he answers: "I am not so successful as I could wish, but I work hard enough to be so."

Now, what saith Christian Science? "When a man is right, his thoughts are right, active, and they are fruitful; he loses self in love, and cannot hear himself, unless he loses the chord. The right thinker and worker does his best, and does the thinking for the ages. No hand that feels not his help, no heart his comfort. He improves moments; to him time is money, and he hoards this capital to distribute gain."

If the right thinker and worker's servitude is duly valued, he is not thereby worshipped. One's idol is by no means his servant, but his master. And they who love a good work or good workers are themselves workers who appreciate a life, and labor to awake the slumbering capability of man. And what the best thinker and worker has said and done, they are not far from saying and doing. As a rule the Adam-race are not apt to worship the pioneer of spiritual ideas, — but ofttimes to shun him as their tormentor. Only the good man loves the right thinker and worker, and cannot worship him, for that would destroy this man's goodness.

To-day it surprises us that during the period of captivity the Israelites in Babylon hesitated not to call the divine name Yahwah, afterwards transcribed Jehovah; also that women's names contained this divine appellative and so sanctioned idolatry, — other gods. In the heathen conception Yahwah, misnamed Jehovah, was a god of hate and of love, who repented himself, improved on his work of creation, and revenged himself upon his enemies. However, the animus of heathen religion was not the incentive of the devout Jew — but has it not tainted the reli-

gious sects? This seedling misnomer couples love and hate, good and evil, health and sickness, life and death, with man — makes His opposites as real and normal as the one God, and so unwittingly consents to many minds and many gods. This precedent that would commingle Christianity, the gospel of the New Testament and the teaching of the righteous Galilean, Christ Jesus, with the Babylonian and Neoplatonic religion, is being purged by a purer Judaism and nearer approach to monotheism and the perfect worship of one God.

To-day people are surprised at the new and forward steps in religion, which indicate a renaissance greater than in the mediæval period; but ought not this to be an agreeable surprise, inasmuch as these are progressive signs of the times?

It should seem rational that the only perfect religion is divine Science, Christianity as taught by our great Master; that which leaves the beaten path of human doctrines and is the truth of God, and of man and the universe. The divine Principle and rules of this Christianity being demonstrable, they are undeniable; and they must be found final, absolute, and eternal. The question as to religion is: Does it demonstrate its doctrines? Do religionists believe that God is *One* and *All?* Then whatever is real must proceed from God, from Mind, and is His reflection and Science. Man and the universe coexist with God in Science, and they reflect God and nothing else. In divine Science, divine Love includes and reflects all that really is, all personality and individuality. St. Paul beautifully enunciates this fundamental fact of Deity as the "Father

of all, who is above all, and through all, and in you all." This scientific statement of the origin, nature, and government of all things coincides with the First Commandment of the Decalogue, and leaves no opportunity for idolatry or aught besides God, good. It gives evil no origin, no reality. Here note the words of our Master corroborating this as self-evident. Jesus said the opposite of God — good — named devil — evil — "is a liar, and the father of it" — that is, its origin is a myth, a lie.

Applied to Deity, Father and Mother are synonymous terms; they signify one God. Father, Son, and Holy Ghost mean God, man, and divine Science. God is self-existent, the essence and source of the two latter, and their office is that of eternal, infinite individuality. I see no other way under heaven and among men whereby to have one God, and man in His image and likeness, loving another as himself. This being the divine Science of divine Love, it would enable man to escape from idolatry of every kind, to obey the First Commandment of the Decalogue: "Thou shalt have no other gods before me;" and the command of Christ: "Love thy neighbor as thyself." On this rock Christian Science is built. It may be the rock which the builders reject for a season; but it is the Science of God and His universe, and it will become the head of the corner, the foundation of all systems of religion.

The spiritual sense of the Scriptures understood enables one to utilize the power of divine Love in casting out God's opposites, called evils, and in healing the sick. Not madness, but might and majesty attend every footstep of

Christian Science. There is no imperfection, no lack in the Principle and rules which demonstrate it. Only the demonstrator can mistake or fail in proving its power and divinity. In the words of St. Paul: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" — in the true idea of God. Any mystery in Christian Science departs when dawns the spiritual meaning thereof; and the spiritual sense of the Scriptures is the scientific sense which interprets the healing Christ. A child can measurably understand Christian Science, for, through his simple faith and purity, he takes in its spiritual sense that puzzles the man. The child not only accepts Christian Science more readily than the adult, but he practises it. This notable fact proves that the so-called fog of this Science obtains not in the Science, but in the material sense which the adult entertains of it. However, to a man who uses tobacco, is profane, licentious, and breaks God's commandments, that which destroys his false appetites and lifts him from the stubborn thrall of sin to a meek and loving disciple of Christ, clothed and in his right mind, is not darkness but light.

Again, that Christian Science is the Science of God is proven when, in the degree that you accept it, understand and practise it, you are made better physically, morally, and spiritually. Some modern exegesis on the prophetic Scriptures cites 1875 as the year of the second coming of Christ. In that year the Christian Science textbook,

"Science and Health with Key to the Scriptures," was first published. From that year the United States official statistics show the annual death-rate to have gradually diminished. Likewise the religious sentiment has increased; creeds and dogmas have been sifted, and a greater love of the Scriptures manifested. In 1895 it was estimated that during the past three years there had been more Bibles sold than in all the other 1893 years. Many of our best and most scholarly men and women, distinguished members of the bar and bench, press and pulpit, and those in all the walks of life, will tell you they never loved the Bible and appreciated its worth as they did after reading "Science and Health with Key to the Scriptures." This is my great reward for having suffered, lived, and learned, in a small degree, the Science of perfectibility through Christ, the Way, the Truth, and the Life.

Is there more than one Christ, and hath Christ a second appearing? There is but one Christ. And from everlasting to everlasting this Christ is never absent. In doubt and darkness we say as did Mary of old: "I know not where they have laid him." But when we behold the Christ walking the wave of earth's troubled sea, like Peter we believe in the second coming, and would walk more closely with Christ; but find ourselves so far from the embodiment of Truth that ofttimes this attempt measurably fails, and we cry, "Save, or I perish!" Then the tender, loving Christ is found near, affords help, and we are saved from our fears. Thus it is we walk here below, and wait for the full appearing of Christ till the long night is past and the morning dawns on eternal day. Then, if sin and

flesh are put off, we shall know and behold more nearly the embodied Christ, and with saints and angels shall be satisfied to go on till we awake in his likeness.

The good man imparts knowingly and unknowingly goodness; but the evil man also exhales consciously and unconsciously his evil nature — hence, be careful of your company. As in the floral kingdom odors emit characteristics of tree and flower, a perfume or a poison, so the human character comes forth a blessing or a bane upon individuals and society. A wicked man has little real intelligence; he may steal other people's good thoughts, and wear the purloined garment as his own, till God's discipline takes it off for his poverty to appear.

Our Master saith to his followers: "Bring forth things new and old." In this struggle remember that sensitiveness is sometimes selfishness, and that mental idleness or apathy is always egotism and animality. Usefulness is doing rightly by yourself and others. We lose a percentage due to our activity when doing the work that belongs to another. When a man begins to quarrel with himself he stops quarrelling with others. We must exterminate self before we can successfully war with mankind. Then, at last, the right will boil over the brim of life and the fire that purifies sense with Soul will be extinguished. It is not Science for the wicked to wallow or the good to weep.

Learn to obey; but learn first what obedience is. When God speaks to you through one of His little ones, and you obey the mandate but retain a desire to follow your own inclinations, that is not obedience. I sometimes advise students not to do certain things which I

know it were best not to do, and they comply with my counsel; but, watching them, I discern that this obedience is contrary to their inclination. Then I sometimes withdraw that advice and say: "You may do it if you desire." But I say this not because it is the best thing to do, but because the student is not willing — therefore, not ready — to obey.

The secret of Christian Science in right thinking and acting is open to mankind, but few, comparatively, see it; or, seeing it, shut their eyes and wait for a more convenient season; or as of old cry out: "Why art thou come hither to torment me before the time?"

Strong desires bias human judgment and misguide action, else they uplift them. But the reformer continues his lightning, thunder, and sunshine till the mental atmosphere is clear. The reformer must be a hero at all points, and he must have conquered himself before he can conquer others. Sincerity is more successful than genius or talent.

The twentieth century in the ebb and flow of thought will challenge the thinkers, speakers, and workers to do their best. Whosoever attempts to ostracize Christian Science will signally fail; for no one can fight against God, and win.

My loyal students will tell you that for many years I have desired to step aside and to have some one take my place as leader of this mighty movement. Also that I strove earnestly to fit others for this great responsibility. But no one else has seemed equal to "bear the burden and heat of the day."

Success in sin is downright defeat. Hatred bites the heel of love that is treading on its head. All that worketh good is some manifestation of God asserting and developing good. Evil is illusion, that after a fight vanisheth with the new birth of the greatest and best. Conflict and persecution are the truest signs that can be given of the greatness of a cause or of an individual, provided this warfare is honest and a world-imposed struggle. Such conflict never ends till unconquerable right is begun anew, and hath gained fresh energy and final victory.

Certain elements in human nature would undermine the civic, social, and religious rights and laws of nations and peoples, striking at liberty, human rights, and self-government — and this, too, in the name of God, justice, and humanity! These elements assail even the new-old doctrines of the prophets and of Jesus and his disciples. History shows that error repeats itself until it is exterminated. Surely the wisdom of our forefathers is not added but subtracted from whatever sways the sceptre of self and pelf over individuals, weak provinces, or peoples. Here our hope anchors in God who reigns, and justice and judgment are the habitation of His throne forever.

Only last week I received a touching token of unselfed manhood from a person I never saw. But since publishing this page I have learned it was a private soldier who sent to me, in the name of a first lieutenant of the United States infantry in the Philippine Islands, ten five-dollar gold pieces snuggled in Pears' soap. Surely it is enough for a soldier serving his country in that torrid zone to part with his soap, but to send me some of his hard-earned money

cost me a tear! Yes, and it gave me more pleasure than millions of money could have given.

Beloved brethren, have no discord over music. Hold in yourselves the true sense of harmony, and this sense will harmonize, unify, and unself you. Once I was passionately fond of material music, but jarring elements among musicians weaned me from this love and wedded me to spiritual music, the music of Soul. Thus it is with whatever turns mortals away from earth to heaven; we have the promise that "all things work together for good to them that love God," — love good. The human sigh for peace and love is answered and compensated by divine love. Music is more than sound in unison. The deaf Beethoven besieges you with tones intricate, profound, commanding. Mozart rests you. To me his composition is the triumph of art, for he measures himself against deeper grief. I want not only quality, quantity, and variation in tone, but the unction of Love. Music is divine. Mind, not matter, makes music; and if the divine tone be lacking, the human tone has no melody for me. Adelaide A. Proctor breathes my thought: —

> It flooded the crimson twilight
> Like the close of an angel's psalm,
> And it lay on my fevered spirit
> With a touch of infinite calm.

In Revelation St. John refers to what "the Spirit saith unto the churches." His allegories are the highest criticism on all human action, type, and system. His symbolic ethics bravely rebuke lawlessness. His types of purity

pierce corruption beyond the power of the pen. They are bursting paraphrases projected from divinity upon humanity, the spiritual import whereof "holdeth the seven stars in His right hand and walketh in the midst of the seven golden candlesticks" — the radiance of glorified Being.

In Revelation, second chapter, his messages to the churches commence with the church of Ephesus. History records Ephesus as an illustrious city, the capital of Asia Minor. It especially flourished as an emporium in the time of the Roman Emperor Augustus. St. Paul's life furnished items concerning this city. Corresponding to its roads, its gates, whence the Ephesian elders travelled to meet St. Paul, led northward and southward. At the head of the harbor was the temple of Diana, the tutelary divinity of Ephesus. The earlier temple was burned on the night that Alexander the Great was born. Magical arts prevailed at Ephesus; hence the Revelator's saying: "I have somewhat against thee, because thou hast left thy first love . . . and will remove thy candlestick out of his place, except thou repent." This prophecy has been fulfilled. Under the influence of St. Paul's preaching the magical books in that city were publicly burned. It were well if we had a St. Paul to purge our cities of charlatanism. During St. Paul's stay in that city — over two years — he labored in the synagogue, in the school of Tyrannus, and also in private houses. The entire city is now in ruins.

The Revelation of St. John in the apostolic age is symbolic, rather than personal or historical. It refers to the Hebrew Balaam as the devourer of the people. Nicolaitan church presents the phase of a great controversy, ready to

destroy the unity and the purity of the church. It is said "a controversy was inevitable when the Gentiles entered the church of Christ" in that city. The Revelator commends the church at Ephesus by saying: "Thou hatest the deeds of the Nicolaitanes, which I also hate." It is written of this church that their words were brave and their deeds evil. The orgies of their idolatrous feasts and their impurities were part of a system supported by their doctrine and their so-called prophetic illumination. Their distinctive feature the apostle justly regards as heathen, and so he denounces the Nicolaitan church.

Alexander the Great founded the city of Smyrna, and after a series of wars it was taken and sacked. The Revelator writes of this church of Smyrna: "Be thou faithful unto death, and I will give thee a crown of life." A glad promise to such as wait and weep.

The city of Pergamos was devoted to a sensual worship. There Æsculapius, the god of medicine, acquired fame; and a serpent was the emblem of Æsculapius. Its medical practice included charms and incantations. The Revelator refers to the church in this city as dwelling "where Satan's seat is." The Pergamene church consisted of the school of Balaam and Æsculapius, idolatry and medicine.

The principal deity in the city of Thyatira was Apollo. Smith writes: "In this city the amalgamation of different pagan religions seems not to have been wholly discountenanced by the authorities of the Judæo-Christian church."

The Revelator speaks of the angel of the church in Philadelphia as being bidden to write the approval of this

church by our Master — he saith: "Thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan . . . to know that I have loved thee. . . . Hold that fast which thou hast, that no man take thy crown."

He goes on to portray seven churches, the full number of days named in the creation, which signifies a complete time or number of whatever is spoken of in the Scriptures.

Beloved, let him that hath an ear (that discerneth spiritually) hear what the Spirit saith unto the churches; and seek thou the divine import of the Revelator's vision — and no other. Note his inspired rebuke to all the churches except the church in Philadelphia — the name whereof signifies "brotherly love." I call your attention to this to remind you of the joy you have had in following the more perfect way, or Golden Rule: "As ye would that men should do to you, do ye." Let no root of bitterness spring up among you, but hold in your full hearts fervently the charity that seeketh not only her own, but another's good. The angel that spake unto the churches cites Jesus as "he that hath the key of David; that openeth and no man shutteth, and shutteth and no man openeth;" in other words, he that toiled for the spiritually indispensable.

At all times respect the character and philanthropy of the better class of M.D.'s — and if you are stoned from the pulpit, say in your heart as the devout St. Stephen said: "Lord, lay not this sin to their charge."

When invited to a feast you naturally ask who are to be the guests. And being told they are distinguished individuals, you prepare accordingly for the festivity. Putting

aside the old garment, you purchase, at whatever price, a new one that is up to date. To-day you have come to a sumptuous feast, to one that for many years has been awaiting you. The guests are distinguished above human title and this feast is a Passover. To sit at this table of their Lord and partake of what divine Love hath prepared for them, Christian Scientists start forward with true ambition. The Passover, spiritually discerned, is a wonderful passage over a tear-filled sea of repentance — which of all human experience is the most divine; and after this Passover cometh victory, faith, and good works.

When a supercilious consciousness that saith "there is no sin," has awakened to see through sin's disguise the claim of sin, and thence to see that sin has no claim, it yields to sharp conviction — it sits in sackcloth — it waits in the desert — and fasts in the wilderness. But all this time divine Love has been preparing a feast for this awakened consciousness. To-day you have come to Love's feast, and you kneel at its altar. May you have on a wedding garment new and old, and the touch of the hem of this garment heal the sick and the sinner!

In the words of St. John, may the angel of The Mother Church write of this church: "Thou hast not left thy first love, I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."

Watch! till the storms are o'er —
The cold blasts done,
The reign of heaven begun,
And love, the evermore.

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MESSAGE

TO

THE MOTHER CHURCH

BOSTON, MASS.

JUNE, 1901

BY

MARY BAKER EDDY

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WITH KEY TO THE SCRIPTURES

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MESSAGE FOR 1901

BELOVED brethren, to-day I extend my heart-and-hand-fellowship to the faithful, to those whose hearts have been beating through the mental avenues of mankind for God and humanity; and rest assured you can never lack God's outstretched arm so long as you are in His service. Our first communion in the new century finds Christian Science more extended, more rapidly advancing, better appreciated, than ever before, and nearer the whole world's acceptance.

To-day you meet to commemorate in unity the life of our Lord, and to rise higher and still higher in the individual consciousness most essential to your growth and usefulness; to add to your treasures of thought the great realities of being, which constitute mental and physical perfection. The baptism of the Spirit, and the refreshment and invigoration of the human in communion with the Divine, have brought you hither.

All that is true is a sort of necessity, a portion of the primal reality of things. Truth comes from a deep sincerity that must always characterize heroic hearts; it is the better side of man's nature developing itself.

As Christian Scientists you seek to define God to your own consciousness by feeling and applying the nature and practical possibilities of divine Love: to gain the absolute

and supreme certainty that Christianity is now what Christ Jesus taught and demonstrated — health, holiness, immortality. The highest spiritual Christianity in individual lives is indispensable to the acquiring of greater power in the perfected Science of healing all manner of diseases.

We know the healing standard of Christian Science was and is traduced by trying to put into the *old* garment the new-old cloth of Christian healing. To attempt to twist the fatal magnetic element of human will into harmony with divine power, or to substitute good words for good deeds, a fair seeming for right being, may suit the weak or the worldly who find the standard of Christ's healing too high for them. Absolute certainty in the practice of divine metaphysics constitutes its utility, since it has a divine and demonstrable Principle and rule — if some fall short of Truth, others will attain it, and these are they who will adhere to it. The feverish pride of sects and systems is the death's-head at the feast of Love, but Christianity is ever storming sin in its citadels, blessing the poor in spirit and keeping peace with God.

What Jesus' disciples of old experienced, his followers of to-day will prove, namely, that a departure from the direct line in Christ costs a return under difficulties; darkness, doubt, and unrequited toil will beset all their returning footsteps. Only a firm foundation in Truth can give a fearless wing and a sure reward.

The history of Christian Science explains its rapid growth. In my church of over twenty-one thousand six hundred and thirty-one communicants (two thousand four hundred and ninety-six of whom have been added since

last November) there spring spontaneously the higher hope, and increasing virtue, fervor, and fidelity. The special benediction of our Father-Mother God rests upon this hour: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

God is the Infinite Person

We hear it said the Christian Scientists have no God because their God is not a person. Let us examine this. The loyal Christian Scientists absolutely adopt Webster's definition of God, "A Supreme Being," and the Standard dictionary's definition of God, "The one Supreme Being, self-existent and eternal." Also, we accept God, emphatically, in the higher definition derived from the Bible, and this accords with the literal sense of the lexicons: "God is Spirit," "God is Love." Then, to define Love in divine Science we use this phrase for God — divine Principle. By this we mean Mind, a permanent, fundamental, intelligent, divine Being, called in Scripture, Spirit, Love.

It is sometimes said: "God is Love, but this is no argument that Love is God; for God is light, but light is not God." The first proposition is correct, and is not lost by the conclusion, for Love expresses the nature of God; but the last proposition does not illustrate the first, as light, being matter, loses the nature of God, Spirit, deserts its premise, and expresses God only in metaphor, therefore it is illogical and the conclusion is not properly drawn. It is logical that because God is Love, Love is divine Prin-

ciple; then Love as either divine Principle or Person stands for God — for both have the nature of God. In logic the major premise must be convertible to the minor.

In mathematics four times three is twelve, and three times four is twelve. To depart from the rule of mathematics destroys the proof of mathematics; just as a departure from the Principle and rule of divine Science destroys the ability to demonstrate Love according to Christ, healing the sick; and you lose its susceptibility of scientific proof.

God is the author of Science — neither man nor matter can be. The Science of God must be, is, *divine*, predicated of Principle and demonstrated as divine Love; and Christianity is divine Science, else there is no Science and no Christianity.

We understand that God is personal in a scientific sense, but is not corporeal nor anthropomorphic. We understand that God is not finite; He is the infinite Person, but not three persons in one person. Christian Scientists are theists and monotheists. Those who misjudge us because we understand that God is the infinite One instead of three, should be able to explain God's personality rationally. Christian Scientists consistently conceive of God as One because He is infinite; and as triune, because He is Life, Truth, Love, and these three are one in essence and in office.

If in calling God "divine Principle," meaning divine Love, more frequently than Person, we merit the epithet "godless," we naturally conclude that he breaks faith with

his creed, or has no possible conception of ours, who believes that three persons are defined strictly by the word Person, or as One; for if Person is God, and he believes three persons constitute the Godhead, does not Person here lose the nature of one God, lose monotheism, and become less coherent than the Christian Scientist's sense of Person as one divine infinite triune Principle, named in the Bible Life, Truth, Love? — for each of these possesses the nature of all, and God omnipotent, omnipresent, omniscient.

Man is person; therefore divine metaphysics discriminates between God and man, the creator and the created, by calling one the divine Principle of all. This suggests another query: Do Christian Scientists believe in personality? They do, but their personality is defined spiritually, not materially — by Mind, not by matter. We do not blot out the material race of Adam, but leave all sin to God's fiat — self-extinction, and to the final manifestation of the real spiritual man and universe. We believe, according to the Scriptures, that God is infinite Spirit or Person, and man is His image and likeness: therefore man reflects Spirit, not matter.

We are not transcendentalists to the extent of extinguishing anything that is real, good, or true; for God and man in divine Science, or the logic of Truth, are coexistent and eternal, and the nature of God must be seen in man, who is His eternal image and likeness.

The theological God as a Person necessitates a creed to explain both His person and nature, whereas God explains Himself in Christian Science. Is the human person,

as defined by Christian Science, more transcendental than theology's three divine persons, that live in the Father and have no separate identity? Who says the God of theology is a Person, and the God of Christian Science is not a person, hence no God? Here is the departure. Person is defined differently by theology, which reckons three as one and the infinite in a finite form, and Christian Science, which reckons one as one and this one *infinite*.

Can the infinite Mind inhabit a finite form? Is the God of theology a finite or an infinite Person? Is He one Person, or three persons? Who can conceive either of three persons as one person, or of three infinites? We hear that God is not God except He be a Person, and this Person contains three persons: yet God must be One although He is three. Is this pure, specific Christianity? and is God in Christian Science no God because He is not after this model of personality?

The logic of divine Science being faultless, its consequent Christianity is consistent with Christ's hillside sermon, which is set aside to some degree, regarded as impracticable for human use, its theory even seldom named.

God is Person in the infinite scientific sense of Him, but He can neither be one nor infinite in the corporeal or anthropomorphic sense.

Our departure from theological personality is, that God's personality must be as infinite as Mind is. We believe in God as the infinite Person; but lose all conceivable idea of Him as a finite Person with an infinite Mind. That God is either inconceivable, or is manlike, is not my sense of Him. In divine Science He is "altogether lovely," and

consistently conceivable as the personality of infinite Love, infinite Spirit, than whom there is none other.

Scholastic theology makes God manlike; Christian Science makes man Godlike. The trinity of the Godhead in Christian Science being Life, Truth, Love, constitutes the individuality of the infinite Person or divine intelligence called God.

Again, God being infinite Mind, He is the all-wise, all-knowing, all-loving Father-Mother, for God made man in His own image and likeness, and made them male and female as the Scriptures declare; then does not our heavenly Parent — the divine Mind — include within this Mind the thoughts that express the different mentalities of man and woman, whereby we may consistently say, "Our Father-Mother God"? And does not this heavenly Parent know and supply the differing needs of the individual mind even as the Scriptures declare He will?

Because Christian Scientists call their God "divine Principle," as well as infinite Person, they have not taken away their Lord, and know not where they have laid Him. They do not believe there must be something tangible to the personal material senses in order that belief may attend their petitions to divine Love. The God whom all Christians now claim to believe in and worship cannot be conceived of on that basis; He cannot be apprehended through the material senses, nor can they gain any evidence of His presence thereby. Jesus said, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Christ is One and Divine

Again I reiterate this cardinal point: There is but one Christ, and Christ is divine — the Holy Ghost, or spiritual idea of the divine Principle, Love. Is this scientific statement more transcendental than the belief of our brethren, who regard Jesus as God and the Holy Ghost as the third *person* in the Godhead? When Jesus said, "I and my Father are one," and "my Father is greater than I," this was said in the sense that one ray of light is light, and it is one with light, but it is not the full-orbed sun. Therefore we have the authority of Jesus for saying Christ is not God, but an impartation of Him.

Again: Is man, according to Christian Science, more transcendental than God made him? Can he be too spiritual, since Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? Is God Spirit? He is. Then is man His image and likeness, according to Holy Writ? He is. Then can man be material, or less than spiritual? As God made man, is he not wholly spiritual? The reflex image of Spirit is not unlike Spirit. The logic of divine metaphysics makes man none too transcendental, if we follow the teachings of the Bible.

The Christ was Jesus' spiritual selfhood; therefore Christ existed prior to Jesus, who said, "Before Abraham was, I am." Jesus, the only immaculate, was born of a virgin mother, and Christian Science explains that mystic saying of the Master as to his dual personality, or the spir-

itual and material Christ Jesus, called in Scripture the Son of God and the Son of man — explains it as referring to his eternal spiritual selfhood and his temporal manhood. Christian Science shows clearly that God is the only generating or regenerating power.

The ancient worthies caught glorious glimpses of the Messiah or Christ, and their truer sense of Christ baptized them in Spirit — submerged them in a sense so pure it made seers of men, and Christian healers. This is the "Spirit of life in Christ Jesus," spoken of by St. Paul. It is also the mysticism complained of by the rabbis, who crucified Jesus and called him a "deceiver." Yea, it is the healing power of Truth that is persecuted to-day, the spirit of divine Love, and Christ Jesus possessed it, practised it, and taught his followers to do likewise. This spirit of God is made manifest in the flesh, healing and saving men, — it is the Christ, Comforter, "which taketh away the sin of the world;" and yet Christ is rejected of men!

The evil in human nature foams at the touch of good; it crieth out, "Let us alone; what have we to do with thee, . . . ? art thou come to destroy us? I know thee who thou art; the Holy One of God." The Holy Spirit takes of the things of God and showeth them unto the creature; and these things being spiritual, they disturb the carnal and destroy it; they are revolutionary, reformatory, and — now, as aforetime — they cast out evils and heal the sick. He of God's household who loveth and liveth most the things of Spirit, receiveth them most; he speaketh wisely, for the spirit of his Father speaketh through him; he worketh well and healeth quickly, for the spirit giveth him

liberty: "Ye shall know the truth, and the truth shall make you free."

Jesus said, "For all these things they will deliver you up to the councils" and "If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed."

Christ being the Son of God, a spiritual, divine emanation, Christ must be spiritual, not material. Jesus was the son of Mary, therefore the son of man only in the sense that man is the generic term for both male and female. The Christ was not human. Jesus was human, but the Christ Jesus represented both the divine and the human, God and man. The Science of divine metaphysics removes the mysticism that used to enthrall my sense of the Godhead, and of Jesus as the Son of God and the son of man. Christian Science explains the nature of God as both Father and Mother.

Theoretically and practically man's salvation comes through "the riches of His grace" in Christ Jesus. Divine Love spans the dark passage of sin, disease, and death with Christ's righteousness, — the atonement of Christ, whereby good destroys evil, — and the victory over self, sin, disease, and death, is won after the pattern of the mount. This is working out our own salvation, for God worketh with us, until there shall be nothing left to perish or to be punished, and we emerge gently into Life everlasting. This is what the Scriptures demand — faith according to works.

After Jesus had fulfilled his mission in the flesh as the

Son of man, he rose to the fulness of his stature in Christ, the eternal Son of God, that never suffered and never died. And because of Jesus' great work on earth, his demonstration over sin, disease, and death, the divine nature of Christ Jesus has risen to human apprehension, and we see the Son of man in divine Science; and he is no longer a material man, and mind is no longer in matter. Through this redemptive Christ, Truth, we are healed and saved, and that not of our selves, it is the gift of God; we are saved from the sins and sufferings of the flesh, and are the redeemed of the Lord.

The Christian Scientists' Pastor

True, I have made the Bible, and "Science and Health with Key to the Scriptures," the pastor for all the churches of the Christian Science denomination, but that does not make it impossible for this pastor of ours to preach! To my sense the Sermon on the Mount, read each Sunday without comment and obeyed throughout the week, would be enough for Christian practice. The Word of God is a powerful preacher, and it is not too spiritual to be practical, nor too transcendental to be heard and understood. Whosoever saith there is no sermon without personal preaching, forgets what Christian Scientists do not, namely, that God is a Person, and that he should be willing to hear a sermon from his personal God!

But, my brethren, the Scripture saith, "Answer not a fool according to his folly, lest thou also be like unto him." St. Paul complains of him whose god is his belly: to

such a one our mode of worship may be intangible, for it is not felt with the fingers; but the spiritual sense drinks it in, and it corrects the material sense and heals the sinning and the sick. If St. John should tell that man that Jesus came neither eating nor drinking, and that he baptized with the Holy Ghost and with fire, he would naturally reply, "That is too transcendental for me to believe, or for my worship. That is Johnism, and only Johnites would be seen in such company." But this is human: even the word Christian was anciently an opprobrium; — hence the Scripture, "When the Son of man cometh, shall he find faith on the earth?"

Though a man were begirt with the Urim and Thummim of priestly office, yet should not have charity, or should deny the validity and permanence of Christ's command to heal in all ages, he would dishonor that office and misinterpret evangelical religion. Divine Science is not an interpolation of the Scriptures, it is redolent with health, holiness, and love. It only needs the prism of divine Science, which scholastic theology has obscured, to divide the rays of Truth, and bring out the entire hues of God. The lens of Science magnifies the divine power to human sight; and we then see the allness of Spirit, therefore the nothingness of matter.

No Reality in Evil or Sin

Incorporeal evil embodies itself in the so-called corporeal, and thus is manifest in the flesh. Evil is neither quality nor quantity: it is not intelligence, a person or a

principle, a man or a woman, a place or a thing, and God never made it. The outcome of evil, called sin, is another nonentity that belittles itself until it annihilates its own embodiment: this is the only annihilation. The visible sin should be invisible: it ought not to be seen, felt, or acted: and because it ought not, we must know it is not, and that sin is a lie from the beginning, — an illusion, nothing, and only an assumption that nothing is something. It is not well to maintain the position that sin is sin and can take possession of us and destroy us, but well that we take possession of sin with such a sense of its nullity as destroys it. Sin can have neither entity, verity, nor power thus regarded, and we verify Jesus' words, that evil, *alias* devil, sin, is a lie — therefore is nothing and the father of nothingness. Christian Science lays the axe at the root of sin, and destroys it on the very basis of nothingness. When man makes something of sin it is either because he fears it or loves it. Now, destroy the conception of sin as something, a reality, and you destroy the fear and the love of it; and sin disappears. A man's fear, unconquered, conquers him, in whatever direction.

In Christian Science it is plain that God removes the punishment for sin only as the sin is removed — never punishes it only as it is destroyed, and never afterwards; hence the hope of universal salvation. It is a sense of sin, and not a sinful soul, that is lost. Soul is immortal, but sin is mortal. To lose the sense of sin we must first detect the claim of sin; hold it invalid, give it the lie, and then we get the victory, sin disappears, and its unreality is proven. So long as we indulge the presence or believe in

the power of sin, it sticks to us and has power over us. Again: To assume there is no reality in sin, and yet commit sin, is sin itself, that clings fast to iniquity. The Publican's wail won his humble desire, while the Pharisee's self-righteousness crucified Jesus.

Do Christian Scientists believe that evil exists? We answer, Yes and No! Yes, inasmuch as we do know that evil, as a false claim, false entity, and utter falsity, does exist in thought; and No, as something that enjoys, suffers, or is *real.* Our only departure from ecclesiasticism on this subject is, that our faith takes hold of the fact that evil cannot be made so real as to frighten us and so master us, or to make us love it and so hinder our way to holiness. We regard evil as a lie, an illusion, therefore as unreal as a mirage that misleads the traveller on his way home.

It is self-evident that error is not Truth; then it follows that it is untrue; and if untrue, unreal; and if unreal, to conceive of error as either right or real is sin in itself. To be delivered from believing in what is unreal, from fearing it, following it, or loving it, one must watch and pray that he enter not into temptation — even as one guards his door against the approach of thieves. Wrong is thought before it is acted; you must control it in the first instance, or it will control you in the second. To overcome all wrong, it must become unreal to us: and it is good to know that wrong has no divine authority; therefore man is its master. I rejoice in the scientific apprehension of this grand verity.

The evil-doer receives no encouragement from my

declaration that evil is unreal, when I declare that he must awake from his belief in this awful unreality, repent and forsake it, in order to understand and demonstrate its unreality. Error uncondemned is not nullified. We must condemn the claim of error in every phase in order to prove it false, therefore unreal.

The Christian Scientist has enlisted to lessen sin, disease, and death, and he overcomes them through Christ, Truth, teaching him that they cannot overcome us. The resistance to Christian Science weakens in proportion as one understands it and demonstrates the Science of Christianity.

A sinner ought not to be at ease, or he would never quit sinning. The most deplorable sight is to contemplate the infinite blessings that divine Love bestows on mortals, and their ingratitude and hate, filling up the measure of wickedness against all light. I can conceive of little short of the old orthodox hell to waken such a one from his deluded sense; for all sin is a deluded sense, and dis-ease in sin is better than ease. Some mortals may even need to hear the following thunderbolt of Jonathan Edwards: —

"It is nothing but God's mere pleasure that keeps you from being this moment swallowed up in everlasting destruction. He is of purer eyes than to bear to have you in His sight. There is no other reason to be given why you have not gone to hell since you have sat here in the house of God, provoking His pure eyes by your sinful, wicked manner of attending His solemn worship. Yea, there is nothing else that is to be given as a reason why you do

not at this moment drop down into hell, but that God's hand has held you up."

Future Punishment of Sin

My views of a future and eternal punishment take in a poignant present sense of sin and its suffering, punishing itself here and hereafter till the sin is destroyed. St. John's types of sin scarcely equal the modern nondescripts, whereby the demon of this world, its lusts, falsities, envy, and hate, supply sacrilegious gossip with the verbiage of hades. But hatred gone mad becomes imbecile — outdoes itself and commits suicide. Then let the dead bury its dead, and surviving defamers share our pity.

In the Greek *devil* is named *serpent — liar — the god of this world;* and St. Paul defines this world's god as dishonesty, craftiness, handling the word of God deceitfully. The original text defines *devil* as *accuser, calumniator;* therefore, according to Holy Writ these qualities are objectionable, and ought not to proceed from the individual, the pulpit, or the press. The Scriptures once refer to an evil spirit as *dumb,* but in its origin evil was loquacious, and was supposed to outtalk Truth and to carry a most vital point. Alas! if now it is permitted license, under sanction of the gown, to handle with garrulity age and Christianity! Shall it be said of this century that its greatest discoverer is a woman to whom men go to mock, and go away to pray? Shall the hope for our race commence with one truth told and one hundred falsehoods told about it?

The present self-inflicted sufferings of mortals from sin, disease, and death should suffice so to awaken the sufferer from the mortal sense of sin and mind in matter as to cause him to return to the Father's house penitent and saved; yea, quickly to return to divine Love, the author and finisher of our faith, who so loves even the repentant prodigal — departed from his better self and struggling to return — as to meet the sad sinner on his way and to welcome him home.

Medicine

Had not my first demonstrations of Christian Science or metaphysical healing exceeded that of other methods, they would not have arrested public attention and started the great Cause that to-day commands the respect of our best thinkers. It was that I healed the deaf, the blind, the dumb, the lame, the last stages of consumption, pneumonia, etc., and restored the patients in from one to three interviews, that started the inquiry, What is it? And when the public sentiment would allow it, and I had overcome a difficult stage of the work, I would put patients into the hands of my students and retire from the comparative ease of healing to the next more difficult stage of action for our Cause.

From my medical practice I had learned that the dynamics of medicine is Mind. In the highest attenuations of homœopathy the drug is utterly expelled, hence it must be mind that controls the effect; and this attenuation in some cases healed where the allopathic doses would not.

When the "mother tincture" of one grain of the drug was attenuated one thousand degrees less than in the beginning, that was my favorite dose.

The weak criticisms and woeful warnings concerning Christian Science healing are less now than were the sneers forty years ago at the medicine of homœopathy; and the medicine of Mind is more honored and respected to-day than the old-time medicine of matter. Those who laugh at or pray against transcendentalism and the Christian Scientist's religion or his medicine, should know the danger of questioning Christ Jesus' healing, who administered no remedy apart from Mind, and taught his disciples none other. Christian Science seems transcendental because the substance of Truth transcends the evidence of the five personal senses, and is discerned only through divine Science.

If God created drugs for medical use, Jesus and his disciples would have used them and named them for that purpose, for he came to do "the will of the Father." The doctor who teaches that a human hypothesis is above a demonstration of healing, yea, above the grandeur of our great master Metaphysician's precept and example, and that of his followers in the early centuries, should read this Scripture: "The fool hath said in his heart, There is no God."

The divine Life, Truth, Love — whom men call God — is the Christian Scientists' healer; and if God destroys the popular triad — sin, sickness, and death — remember it is He who does it and so proves their nullity.

Christians and clergymen pray for sinners; they believe

that God answers their prayers, and that prayer is a divinely appointed means of grace and salvation. They believe that divine power, besought, is given to them in times of trouble, and that He worketh with them to save sinners. I love this doctrine, for I know that prayer brings the seeker into closer proximity with divine Love, and thus he finds what he seeks, the power of God to heal and to save. Jesus said, "Ask, and ye shall receive;" and if not immediately, continue to ask, and because of your often coming it shall be given unto you; and he illustrated his saying by a parable.

The notion that mixing material and spiritual means, either in medicine or in religion, is wise or efficient, is proven false. That animal natures give force to character is egregious nonsense — a flat departure from Jesus' practice and proof. Let us remember that the great Metaphysician healed the sick, raised the dead, and commanded even the winds and waves, which obeyed him through spiritual ascendency alone.

Mental Malpractice

From ordinary mental practice to Christian Science is a long ascent, but to go from the use of inanimate drugs to any susceptible misuse of the human mind, such as mesmerism, hypnotism, and the like, is to subject mankind unwarned and undefended to the unbridled individual human will. The currents of God flow through no such channels.

The whole world needs to know that the milder forms

of animal magnetism and hypnotism are yielding to its aggressive features. We have no moral right and no authority in Christian Science for influencing the thoughts of others, except it be to serve God and benefit mankind. Man is properly self-governed, and he should be guided by no other mind than Truth, the divine Mind. Christian Science gives neither moral right nor might to harm either man or beast. The Christian Scientist is alone with his own being and with the reality of things. The mental malpractitioner is not, cannot be, a Christian Scientist; he is disloyal to God and man; he has every opportunity to mislead the human mind, and he uses it. People may listen complacently to the suggestion of the inaudible falsehood, not knowing what is hurting them or that they are hurt. This mental bane could not bewilder, darken, or misguide consciousness, physically, morally, or spiritually, if the individual knew what was at work and his power over it.

This unseen evil is the sin of sins; it is never forgiven. Even the agony and death that it must sooner or later cause the perpetrator, cannot blot out its effects on himself till he suffers up to its extinction and stops practising it. The crimes committed under this new-old regime of necromancy or diabolism are not easily reckoned. At present its mystery protects it, but its hidden modus and flagrance will finally be known, and the laws of our land will handle its thefts, adulteries, and murders, and will pass sentence on the darkest and deepest of human crimes.

Christian Scientists are not hypnotists, they are not

mortal mind-curists, nor faith-curists; they have faith, but they have Science, understanding, and works as well. They are not the *addenda*, the *et ceteras*, or new editions of old errors; but they are what they are, namely, students of a demonstrable Science leading the ages.

Questionable Metaphysics

In an article published in the *New York Journal*, Rev. —— writes: "To the famous Bishop Berkeley of the Church of England may be traced many of the ideas about the spiritual world which are now taught in Christian Science."

This clergyman gives it as his opinion that Christian Science will be improved in its teaching and authorship after Mrs. Eddy has gone. I am sorry for my critic, who reckons hopefully on the death of an individual who loves God and man; such foreseeing is not foreknowing, and exhibits a startling ignorance of Christian Science, and a manifest unfitness to criticise it or to compare its literature. He begins his calculation crroneously; for Life is the Principle of Christian Science and of its results. Death is neither the predicate nor postulatc of Truth, and Christ came not to bring death but life into the world. Does this critic know of a better way than Christ's whereby to benefit the race? My faith assurcs mc that God knows more than any man on this subject, for did He not know all things and results I should not have known Christian Science, or felt the incipient touch of divine Love which inspired it.

That God is good, that Truth is true, and Science is Science, who can doubt; and whosoever demonstrates the truth of these propositions is to some extent a Christian Scientist. Is Science material? No! It is the Mind of God — and God is Spirit. Is Truth material? No! Therefore I do not try to mix matter and Spirit, since Science does not and they will not mix. I am a spiritual homœopathist in that I do not believe in such a compound. Truth and Truth is not a compound; Spirit and Spirit is not: but Truth and error, Spirit and matter, are compounds and opposites; so if one is true, the other is false. If Truth is true, its opposite, error, is not; and if Spirit is true and infinite, it hath no opposite; therefore matter cannot be a reality.

I begin at the feet of Christ and with the numeration table of Christian Science. But I do not say that one added to one is three, or one and a half, nor say this to accommodate popular opinion as to the Science of Christianity. I adhere to my text, that one and one are two all the way up to the infinite calculus of the infinite God. The numeration table of Christian Science, its divine Principle and rules, are before the people, and the different religious sects and the differing schools of medicine are discussing them as if they understood its Principle and rules before they have learned its numeration table, and insist that the public receive their sense of the Science, or that it receive no sense whatever of it.

Again: Even the numeration table of Christian Science is not taught correctly by those who have departed from its absolute simple statement as to Spirit and matter, and

that one and two are neither more nor less than three; and losing the numeration table and the logic of Christian Science, they have little left that the sects and faculties can grapple. If Christian Scientists only would admit that God is Spirit and infinite, yet that God has an opposite and that the infinite is not all; that God is good and infinite, yet that evil exists and is real, — thence it would follow that evil must either exist in good, or exist outside of the *infinite*, — they would be in peace with the schools.

This departure, however, from the scientific statement, the divine Principle, rule, or demonstration of Christian Science, results as would a change of the denominations of mathematics; and you cannot demonstrate Christian Science except on its fixed Principle and given rule, according to the Master's teaching and proof. He was ultra; he was a reformer; he laid the axe at the root of all error, amalgamation, and compounds. He used no material medicine, nor recommended it, and taught his disciples and followers to do likewise; therefore he demonstrated his power over matter, sin, disease, and death, as no other person has ever demonstrated it.

Bishop Berkeley published a book in 1710 entitled "Treatise Concerning the Principle of Human Knowledge." Its object was to deny, on received principles of philosophy, the reality of an external material world. In later publications he declared physical substance to be "only the constant relation between phenomena connected by association and conjoined by the operations of the universal mind, nature being nothing more than conscious

experience. Matter apart from conscious mind is an impossible and unreal concept. He denies the existence of matter, and argues that matter is not *without* the mind, but within it, and that that which is generally called matter is only an impression produced by divine power on the mind by means of invariable rules styled the laws of nature." Here he makes God the cause of all the ills of mortals and the casualties of earth.

Again, while descanting on the virtues of tar-water, he writes: "I esteem my having taken this medicine the greatest of all temporal blessings, and am convinced that under Providence I owe my life to it." Making matter more potent than Mind, when the storms of disease beat against Bishop Berkeley's metaphysics and personality he fell, and great was the fall — from divine metaphysics to tar-water!

Christian Science is more than two hundred years old. It dates beyond Socrates, Leibnitz, Berkeley, Darwin, or Huxley. It is as old as God, although its earthly advent is called the Christian era.

I had not read one line of Berkeley's writings when I published my work Science and Health, the Christian Science textbook.

In contradistinction to his views I found it necessary to follow Jesus' teachings, and none other, in order to demonstrate the divine Science of Christianity — the metaphysics of Christ — healing all manner of diseases. Philosophy, *materia medica*, and scholastic theology were inadequate to prove the doctrine of Jesus, and I relinquished the form to attain the spirit or mystery of

godliness. Hence the mysticism, so called, of my writings becomes clear to the godly.

Building on the rock of Christ's teachings, we have a superstructure eternal in the heavens, omnipotent on earth, encompassing time and eternity. The stone which the builders reject is apt to be the cross, which they reject and whereby is won the crown and the head of the corner.

A knowledge of philosophy and of medicine, the scholasticism of a bishop, and the metaphysics (so called) which mix matter and mind, — certain individuals call aids to divine metaphysics, and regret their lack in my books, which because of their more spiritual import heal the sick! No Christly axioms, practices, or parables are alluded to or required in such metaphysics, and the demonstration of matter minus, and God all, ends in some specious folly.

The great Metaphysician, Christ Jesus, denounced all such gilded sepulchres of his time and of all time. He never recommended drugs, he never used them. What, then, is our authority in Christianity for metaphysics based on materialism? He demonstrated what he taught. Had he taught the power of Spirit, and along with this the power of matter, he would have been as contradictory as the blending of good and evil, and the latter superior, which Satan demanded in the beginning, and which has since been avowed to be as real, and matter as useful, as the infinite God, — good, — which, if indeed Spirit and infinite, excludes evil and matter. Jesus likened such self-contradictions to a kingdom divided against itself, that cannot stand.

The unity and consistency of Jesus' theory and practice give my tired sense of false philosophy and material theology rest. The great teacher, preacher, and demonstrator of Christianity is the Master, who founded his system of metaphysics only on Christ, Truth, and supported it by his words and deeds.

The five personal senses can have only a finite sense of the infinite: therefore the metaphysician is sensual that combines matter with Spirit. In one sentence he declaims against matter, in the next he endows it with a life-giving quality not to be found in God! and turns away from Christ's purely spiritual means to the schools and matter for help in times of need.

I have passed through deep waters to preserve Christ's vesture unrent; then, when land is reached and the world aroused, shall the word popularity be pinned to the seamless robe, and they cast lots for it? God forbid! Let it be left to such as see God — to the pure in spirit, and the meek that inherit the earth; left to them of a sound faith and charity, the greatest of which is charity — spiritual love. St. Paul said: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Before leaving this subject of the old metaphysicians, allow me to add I have read little of their writings. I was not drawn to them by a native or an acquired taste for what was problematic and self-contradictory. What I have given to the world on the subject of metaphysical healing or Christian Science is the result of my own ob-

servation, experience, and final discovery, quite independent of all other authors except the Bible.

My critic also writes: "The best contributions that have been made to the literature of Christian Science have been by Mrs. Eddy's followers. I look to see some St. Paul arise among the Christian Scientists who will interpret their ideas and principles more clearly, and apply them more rationally to human needs."

My works are the first ever published on Christian Science, and nothing has since appeared that is correct on this subject the basis whereof cannot be traced to some of those works. The application of Christian Science is healing and reforming mankind. If any one as yet has healed hopeless cases, such as I have in one to three interviews with the patients, I shall rejoice in being informed thereof. Or if a modern St. Paul could start thirty years ago without a Christian Scientist on earth, and in this interval number one million, and an equal number of sick healed, also sinners reformed and the habits and appetites of mankind corrected, why was it not done? God is no respecter of persons.

I have put less of my own personality into Christian Science than others do in proportion, as I have taken out of its metaphysics all matter and left Christian Science as it is, purely spiritual, Christlike — the Mind of God and not of man — born of the Spirit and not matter. Professor Agassiz said: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they had always believed it." Having

passed through the first two stages, Christian Science must be approaching the last stage of the great naturalist's prophecy.

It is only by praying, watching, and working for the kingdom of heaven within us and upon earth, that we enter the strait and narrow way, whereof our Master said, "and few there be that find it."

Of the ancient writers since the first century of the Christian era perhaps none lived a more devout Christian life up to his highest understanding than St. Augustine. Some of his writings have been translated into almost every Christian tongue, and are classed with the choicest memorials of devotion both in Catholic and Protestant oratories.

Sacred history shows that those who have followed exclusively Christ's teaching, have been scourged in the synagogues and persecuted from city to city. But this is no cause for not following it; and my only apology for trying to follow it is that I love Christ more than all the world, and my demonstration of Christian Science in healing has proven to me beyond a doubt that Christ, Truth, is indeed the way of salvation from all that worketh or maketh a lie. As Jesus said: "It is enough for the disciple that he be as his master." It is well to know that even Christ Jesus, who was not popular among the worldlings in his age, is not popular with them in this age; hence the inference that he who would be popular if he could, is not a student of Christ Jesus.

After a hard and successful career reformers usually are handsomely provided for. Has the thought come to

Christian Scientists, Have we housed, fed, clothed, or visited a reformer for that purpose? Have we looked after or even known of his sore necessities? Gifts he needs not. God has provided the means for him while he was providing ways and means for others. But mortals in the advancing stages of their careers need the watchful and tender care of those who want to help them. The aged reformer should not be left to the mercy of those who are not glad to sacrifice for him even as he has sacrificed for others all the best of his earthly years.

I say this not because reformers are not loved, but because well-meaning people sometimes are inapt or selfish in showing their love. They are like children that go out from the parents who nurtured them, toiled for them, and enabled them to be grand coworkers for mankind, children who forget their parents' increasing years and needs, and whenever they return to the old home go not to help mother but to recruit themselves. Or, if they attempt to help their parents, and adverse winds are blowing, this is no excuse for waiting till the wind shifts. They should remember that mother worked and won for them by facing the winds. All honor and success to those who honor their father and mother. The individual who loves most, does most, and sacrifices most for the reformer, is the individual who soonest will walk in his footsteps.

To aid my students in starting under a tithe of my own difficulties, I allowed them for several years fifty cents on every book of mine that they sold. "With this percentage," students wrote me, "quite quickly we have regained our tuition for the college course."

Christian Scientists are persecuted even as all other religious denominations have been, since ever the primitive Christians, "of whom the world was not worthy." We err in thinking the object of vital Christianity is only the bequeathing of itself to the coming centuries. The successive utterances of reformers are essential to its propagation. The magnitude of its meaning forbids headlong haste, and the consciousness which is most imbued struggles to articulate itself.

Christian Scientists are practically non-resistants; they are too occupied with doing good, observing the Golden Rule, to retaliate or to seek redress; they are not quacks, giving birth to nothing and death to all, — but they are leaders of a reform in religion and in medicine, and they have no craft that is in danger.

Even religion and therapeutics need regenerating. Philanthropists, and the higher class of critics in theology and *materia medica*, recognize that Christian Science kindles the inner genial life of a man, destroying all lower considerations. No man or woman is roused to the establishment of a new-old religion by the hope of ease, pleasure, or recompense, or by the stress of the appetites and passions. And no emperor is obeyed like the man "clouting his own cloak" — working alone with God, yea, like the clear, far-seeing vision, the calm courage, and the great heart of the unselfed Christian hero.

I counsel Christian Scientists under all circumstances to obey the Golden Rule, and to adopt Pope's axiom: "An honest, sensible, and well-bred man will not insult me, and no other can." The sensualist and world-wor-

shipper are always stung by a clear elucidation of truth, of right, and of wrong.

The only opposing element that sects or professions can encounter in Christian Science is Truth opposed to all error, specific or universal. This opposition springs from the very nature of Truth, being neither personal nor human, but divine. Every true Christian in the near future will learn and love the truths of Christian Science that now seem troublesome. Jesus said, "I came not to send peace but a sword."

Has God entrusted me with a message to mankind? — then I cannot choose but obey. After a long acquaintance with the communicants of my large church, they regard me with no vague, fruitless, inquiring wonder. I can use the power that God gives me in no way except in the interest of the individual and the community. To this verity every member of my church would bear loving testimony.

My Childhood's Church Home

Among the list of blessings infinite I count these dear: Devout orthodox parents; my early culture in the Congregational Church; the daily Bible reading and family prayer; my cradle hymn and the Lord's Prayer, repeated at night; my early association with distinguished Christian clergymen, who held fast to whatever is good, used faithfully God's Word, and yielded up graciously what He took away. It was my fair fortune to be often taught by some grand old divines, among whom were the Rev.

Abraham Burnham of Pembroke, N. H., Rev. Nathaniel Bouton, D. D., of Concord, N. H., Congregationalists; Rev. Mr. Boswell, of Bow, N. H., Baptist; Rev. Enoch Courser, and Rev. Corban Curtis, Congregationalist; and Father Hines, Methodist Elder. I became early a child of the Church, an eager lover and student of vital Christianity. Why I loved Christians of the old sort was I could not help loving them. Full of charity and good works, busy about their Master's business, they had no time or desire to defame their fellow-men. God seemed to shield the whole world in their hearts, and they were willing to renounce all for Him. When infidels assailed them, however, the courage of their convictions was seen. They were heroes in the strife; they armed quickly, aimed deadly, and spared no denunciation. Their convictions were honest, and they lived them; and the sermons their lives preached caused me to love their doctrines.

The lives of those old-fashioned leaders of religion explain in a few words a good man. They fill the ecclesiastic measure, that to love God and keep His commandments is the whole duty of man. Such churchmen and the Bible, especially the First Commandment of the Decalogue, and Ninety-first Psalm, the Sermon on the Mount, and St. John's Revelation, educated my thought many years, yea, all the way up to its preparation for and reception of the Science of Christianity. I believe, if those venerable Christians were here to-day, their sanctified souls would take in the spirit and understanding of Christian Science through the flood-gates of Love; with them Love was the governing impulse of every action; their

piety was the all-important consideration of their being, the original beauty of holiness that to-day seems to be fading so sensibly from our sight.

To plant for eternity, the "accuser" or "calumniator" must not be admitted to the vineyard of our Lord, and the hand of love must sow the seed. Carlyle writes: "Quackery and dupery do abound in religion; above all, in the more advanced decaying stages of religion, they have fearfully abounded; but quackery was never the originating influence in such things; it was not the health and life of religion, but their disease, the sure precursor that they were about to die."

Christian Scientists first and last ask not to be judged on a doctrinal platform, a creed, or a diploma for scientific guessing. But they do ask to be allowed the rights of conscience and the protection of the constitutional laws of their land; they ask to be known by their works, to be judged (if at all) by their works. We admit that they do not kill people with poisonous drugs, with the lance, or with liquor, in order to heal them. Is it for not killing them thus, or is it for healing them through the might and majesty of divine power after the manner taught by Jesus, and which he enjoined his students to teach and practise, that they are maligned? The richest and most positive proof that a religion in this century is just what it was in the first centuries is that the same reviling it received then it receives now, and from the same motives which actuate one sect to persecute another in advance of it.

Christian Scientists are harmless citizens that do not kill people either by their practice or by preventing the

early employment of an M.D. Why? Because the effect of prayer, whereby Christendom saves sinners, is quite as salutary in the healing of all manner of diseases. The Bible is our authority for asserting this, in both cases. The interval that detains the patient from the attendance of an M.D., occupied in prayer and in spiritual obedience to Christ's mode and means of healing, cannot be fatal to the patient, and is proven to be more pathological than the M.D.'s material prescription. If this be not so, where shall we look for the standard of Christianity? Have we misread the evangelical precepts and the canonical writings of the Fathers, or must we have a new Bible and a new system of Christianity, originating not in God, but a creation of the schools — a material religion, proscriptive, intolerant, wantonly bereft of the Word of God.

Give us, dear God, again on earth the lost chord of Christ; solace us with the song of angels rejoicing with them that rejoice; that sweet charity which seeketh not her own but another's good, yea, which *knoweth no evil.*

Finally, brethren, wait patiently on God; return blessing for cursing; be not overcome of evil, but overcome evil with good; be steadfast, abide and abound in faith, understanding, and good works; study the Bible and the textbook of our denomination; obey strictly the laws that be, and follow your Leader only so far as she follows Christ. Godliness or Christianity is a human necessity: man cannot live without it; he has no intelligence, health, hope, nor happiness without godliness. In the words of the Hebrew writers: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In

all thy ways acknowledge Him, and He shall direct thy paths;" "and He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

The question oft presents itself, Are we willing to sacrifice self for the Cause of Christ, willing to bare our bosom to the blade and lay ourselves upon the altar? Christian Science appeals loudly to those asleep upon the hill-tops of Zion. It is a clarion call to the reign of righteousness, to the kingdom of heaven within us and on earth, and Love is the way alway.

O the Love divine that plucks us
From the human agony!
O the Master's glory won thus,
Doth it dawn on you and me?

And the bliss of blotted-out sin
And the working hitherto —
Shall we share it — do we walk in
Patient faith the way thereto?

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MESSAGE

TO

THE FIRST CHURCH OF CHRIST, SCIENTIST

OR

THE MOTHER CHURCH

BOSTON

JUNE 15, 1902

BY

MARY BAKER EDDY

PASTOR EMERITUS AND AUTHOR OF SCIENCE AND HEALTH
WITH KEY TO THE SCRIPTURES

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MESSAGE FOR 1902

THE OLD AND THE NEW COMMANDMENT

BELOVED brethren, another year of God's loving providence for His people in times of persecution has marked the history of Christian Science. With no special effort to achieve this result, our church communicants constantly increase in number, unity, steadfastness. Two thousand seven hundred and eighty-four members have been added to our church during the year ending June, 1902, making total twenty-four thousand two hundred and seventy-eight members; while our branch churches are multiplying everywhere and blossoming as the rose. Evil, though combined in formidable conspiracy, is made to glorify God. The Scripture declares, "The wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain."

Whatever seems calculated to displace or discredit the ordinary systems of religious beliefs and opinions wrestling only with material observation, has always met with opposition and detraction; this ought not so to be, for a system that honors God and benefits mankind should be welcomed and sustained. While Christian Science, engaging the attention of philosopher and sage, is circling

the globe, only the earnest, honest investigator sees through the mist of mortal strife this daystar, and whither it guides.

To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart, — this is the sanity and perfection of living, and my human ideal. The Science of man and the universe, in contradistinction to all error, is on the way, and Truth makes haste to meet and to welcome it. It is purifying all peoples, religions, ethics, and learning, and making the children our teachers.

Within the last decade religion in the United States has passed from stern Protestantism to doubtful liberalism. God speed the right! The wise builders will build on the stone at the head of the corner; and so Christian Science, the little leaven hid in three measures of meal, — ethics, medicine, and religion, — is rapidly fermenting, and enlightening the world with the glory of untrammelled truth. The present modifications in ecclesiasticism are an outcome of progress; dogmatism, relegated to the past, gives place to a more spiritual manifestation, wherein Christ is Alpha and Omega. It was an inherent characteristic of my nature, a kind of birthmark, to love the Church; and the Church once loved me. Then why not remain friends, or at least agree to disagree, in love, — part fair foes. I never left the Church, either in heart or in doctrine; I but began where the Church left off. When the churches and I round the gospel of grace, in the circle of love, we shall meet again, never to part. I have always taught the student to overcome evil with good, used no

other means myself; and ten thousand loyal Christian Scientists to one disloyal, bear testimony to this fact.

The loosening cords of non-Christian religions in the Orient are apparent. It is cause for joy that among the educated classes Buddhism and Shintoism are said to be regarded now more as a philosophy than as a religion.

I rejoice that the President of the United States has put an end, at Charleston, to any lingering sense of the North's half-hostility to the South, thus reinstating the old national family pride and joy in the sisterhood of States.

Our nation's forward step was the inauguration of home rule in Cuba, — our military forces withdrawing, and leaving her in the enjoyment of self-government under improved laws. It is well that our government, in its brief occupation of that pearl of the ocean, has so improved her public school system that her dusky children are learning to read and write.

The world rejoices with our sister nation over the close of the conflict in South Africa; now, British and Boer may prosper in peace, wiser at the close than the beginning of war. The dazzling diadem of royalty will sit easier on the brow of good King Edward, — the muffled fear of death and triumph canker not his coronation, and woman's thoughts — the joy of the sainted Queen, and the lay of angels — hallow the ring of state.

It does not follow that power must mature into oppression; indeed, right is the only real potency; and the only true ambition is to serve God and to help the race. Envy is the atmosphere of hell. According to Holy Writ, the first lie and leap into perdition began with "Believe in

me." Competition in commerce, deceit in councils, dishonor in nations, dishonesty in trusts, begin with "Who shall be greatest?" I again repeat, Follow your Leader, only so far as she follows Christ.

I cordially congratulate our Board of Lectureship, and Publication Committee, on their adequacy and correct analysis of Christian Science. Let us all pray at this Communion season for more grace, a more fulfilled life and spiritual understanding, bringing music to the ear, rapture to the heart — a fathomless peace between Soul and sense — and that our works be as worthy as our words.

My subject to-day embraces the First Commandment in the Hebrew Decalogue, and the new commandment in the gospel of peace, both ringing like soft vesper chimes adown the corridors of time, and echoing and reechoing through the measureless rounds of eternity.

God as Love

The First Commandment, "Thou shalt have no other gods before me," is a law never to be abrogated — a divine statute for yesterday, and to-day, and forever. I shall briefly consider these two commandments in a few of their infinite meanings, applicable to all periods—past, present, and future.

Alternately transported and alarmed by abstruse problems of Scripture, we are liable to turn from them as impractical, or beyond the ken of mortals, — and past finding out. Our thoughts of the Bible utter our lives.

As silent night foretells the dawn and din of morn; as the dulness of to-day prophesies renewed energy for to-morrow, — so the pagan philosophies and tribal religions of yesterday but foreshadowed the spiritual dawn of the twentieth century — religion parting with its materiality.

Christian Science stills all distress over doubtful interpretations of the Bible; it lights the fires of the Holy Ghost, and floods the world with the baptism of Jesus. It is this ethereal flame, this almost unconceived light of *divine Love*, that heaven husbands in the First Commandment.

For man to be thoroughly subordinated to this commandment, God must be intelligently considered and understood. The ever-recurring human question and wonder, What is God? can never be answered satisfactorily by human hypotheses or philosophy. Divine metaphysics and St. John have answered this great question forever in these words: "God is Love." This absolute definition of Deity is the theme for time and for eternity; it is iterated in the law of God, reiterated in the gospel of Christ, voiced in the thunder of Sinai, and breathed in the Sermon on the Mount. Hence our Master's saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

Since God is Love, and infinite, why should mortals conceive of a law, propound a question, formulate a doctrine, or speculate on the existence of anything which is an antipode of *infinite* Love and the manifestation thereof? The sacred command, "Thou shalt have no other gods before me," silences all questions on this subject, and for-

ever forbids the thought of any other reality, since it is impossible to have aught unlike the infinite.

The knowledge of life, substance, or law, apart or other than God — good — is forbidden. The curse of Love and Truth was pronounced upon a lie, upon false knowledge, the fruits of the flesh not Spirit. Since knowledge of evil, of something besides God, good, brought death into the world on the basis of a lie, Love and Truth destroy this knowledge, — and Christ, Truth, demonstrated and continues to demonstrate this grand verity, saving the sinner and healing the sick. Jesus said a lie fathers itself, thereby showing that God made neither evil nor its consequences. Here all human woe is seen to obtain in a false claim, an untrue consciousness, an impossible creation, yea, something that is not of God. The Christianization of mortals, whereby the mortal concept and all it includes is obliterated, lets in the divine sense of being, fulfils the law in righteousness, and consummates the First Commandment, "Thou shalt have no other gods before me." All Christian faith, hope, and prayer, all devout desire, virtually petition, Make me the image and likeness of divine Love.

Through Christ, Truth, divine metaphysics points the way, demonstrates heaven here, — the struggle over, and victory on the side of Truth. In the degree that man becomes spiritually minded he becomes Godlike. St. Paul writes: "For to be carnally minded is death; but to be spiritually minded is life and peace." Divine Science fulfils the law and the gospel, wherein God is infinite Love, including nothing unlovely, producing nothing unlike

Himself, the true nature of Love intact and eternal. Divine metaphysics concedes no origin or causation apart from God. It accords all to God, Spirit, and His infinite manifestations of love — man and the universe.

In the first chapter of Genesis, matter, sin, disease, and death enter not into the category of creation or consciousness. Minus this spiritual understanding of Scripture, of God and His creation, neither philosophy, nature, nor grace can give man the true idea of God — divine Love — sufficiently to fulfil the First Commandment.

The Latin *omni*, which signifies *all*, used as an English prefix to the words *potence*, *presence*, *science*, signifies all-power, all-presence, all-science. Use these words to define God, and nothing is left to consciousness but Love, without beginning and without end, even the forever *I AM*, and All, than which there is naught else. Thus we have Scriptural authority for divine metaphysics — spiritual man and the universe coexistent with God. No other logical conclusion can be drawn from the premises, and no other scientific proposition can be Christianly entertained.

Love One Another

Here we proceed to another Scriptural passage which serves to confirm Christian Science. Christ Jesus saith, "A new commandment I give unto you, That ye love one another; as I have loved you." It is obvious that he called his disciples' special attention to his *new commandment*. And wherefore? Because it emphasizes the

apostle's declaration, "God is Love," — it elucidates Christianity, illustrates God, and man as His likeness, and commands man to love as Jesus loved.

The law and the gospel concur, and both will be fulfilled. Is it necessary to say that the likeness of God, Spirit, is spiritual, and the likeness of Love is loving? When loving, we learn that "God is Love;" mortals hating, or unloving, are neither Christians nor Scientists. The new commandment of Christ Jesus shows what true spirituality is, and its harmonious effects on the sick and the sinner. No person can heal or reform mankind unless he is actuated by love and good will towards men. The coincidence between the law and the gospel, between the old and the new commandment, confirms the fact that God and Love are *one*. The spiritually minded are inspired with tenderness, Truth, and Love. The life of Christ Jesus, his words and his deeds, demonstrate Love. We have no evidence of being Christian Scientists except we possess this inspiration, and its power to heal and to save. The energy that saves sinners and heals the sick is divine: and Love is the Principle thereof. Scientific Christianity works out the rule of spiritual love; it makes man *active*, it prompts perpetual goodness, for the ego, or I, goes to the Father, whereby man *is* Godlike. Love, purity, meekness, coexist in divine Science. Lust, hatred, revenge, coincide in material sense. Christ Jesus reckoned man in Science, having the kingdom of heaven within him. He spake of man not as the offspring of Adam, a departure from God, or His lost likeness, but as God's child. Spiritual love makes man conscious that God is his Father, and the con-

sciousness of God as Love gives man power with untold furtherance. Then God becomes to him the All-presence — quenching sin; the All-power — giving life, health, holiness; the All-science — all law and gospel.

Jesus commanded, "Follow me; and let the dead bury their dead;" in other words, Let the world, popularity, pride, and ease concern you less, and *love thou.* When the full significance of this saying is understood, we shall have better practitioners, and Truth will arise in human thought with healing in its wings, regenerating mankind and fulfilling the apostle's saying: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Loving chords set discords in harmony. Every condition implied by the great Master, every promise fulfilled, was loving and spiritual, urging a state of consciousness that leaves the minor tones of so-called material life and abides in Christlikeness.

The unity of God and man is not the dream of a heated brain; it is the spirit of the healing Christ, that dwelt forever in the bosom of the Father, and should abide forever in man. When first I heard the life-giving sound thereof, and knew not whence it came nor whither it tended, it was the proof of its divine origin, and healing power, that opened my closed eyes.

Did the age's thinkers laugh long over Morse's discovery of telegraphy? Did they quarrel long with the inventor of a steam engine? Is it cause for bitter comment and personal abuse that an individual has met the need of mankind with some new-old truth that counteracts ignorance and superstition? Whatever enlarges man's

facilities for knowing and doing good, and subjugates matter, has a fight with the flesh. Utilizing the capacities of the human mind uncovers new ideas, unfolds spiritual forces, the divine energies, and their power over matter, molecule, space, time, mortality; and mortals cry out, "Art thou come hither to torment us before the time?" then dispute the facts, call them false or in advance of the time, and reiterate, Let me alone. Hence the foot-prints of a reformer are stained with blood. Rev. Hugh Black writes truly: "The birthplace of civilization is not Athens, but Calvary."

When the human mind is advancing above itself towards the Divine, it is subjugating the body, subduing matter, taking steps outward and upwards. This upward tendency of humanity will finally gain the scope of Jacob's vision, and rise from sense to Soul, from earth to heaven.

Religions in general admit that man becomes finally spiritual. If such is man's ultimate, his predicate tending thereto is correct, and inevitably spiritual. Wherefore, then, smite the reformer who finds the more spiritual way, shortens the distance, discharges burdensome baggage, and increases the speed of mortals' transit from matter to Spirit — yea, from sin to holiness? This is indeed our sole proof that Christ, Truth, is the way. The old and recurring martyrdom of God's best witnesses is the infirmity of evil, the *modus operandi* of human error, carnality, opposition to God and His power in man. Persecuting a reformer is like sentencing a man for communicating with foreign nations in other ways than by walking every step over the land route, and swimming the

ocean with a letter in his hand to leave on a foreign shore. Our heavenly Father never destined mortals who seek for a better country to wander on the shores of time disappointed travellers, tossed to and fro by adverse circumstances, inevitably subject to sin, disease, and death. Divine Love waits and pleads to save mankind — and awaits with warrant and welcome, grace and glory, the earth-weary and heavy-laden who find and point the path to heaven.

Envy or abuse of him who, having a new idea or a more spiritual understanding of God, hastens to help on his fellow-mortals, is neither Christian nor Science. If a postal service, a steam engine, a submarine cable, a wireless telegraph, each in turn has helped mankind, how much more is accomplished when the race is helped onward by a new-old message from God, even the knowledge of salvation from sin, disease, and death.

The world's wickedness gave our glorified Master a bitter cup — which he drank, giving thanks, then gave it to his followers to drink. Therefore it is thine, advancing Christian, and this is thy Lord's benediction upon it: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Of old the Jews put to death the Galilean Prophet, the best Christian on earth, for the truths he said and did: while to-day Jew and Christian can unite in doctrine and in practice on the very basis of his words and works. The Jew

believes that the Messiah or the Christ has not yet come; the Christian believes that Christ is come and is God. Here Christian Science intervenes, explains these doctrinal points, cancels the disagreement, and settles the whole question on the basis that Christ is the Messiah, the true spiritual idea, and this ideal of God is *now* and *forever, here* and *everywhere.* The Jew who believes in the First Commandment is a monotheist, he has one omnipresent God: thus the Jew unites with the Christian idea that God is come, and is ever present. The Christian who believes in the First Commandment is a monotheist: thus he virtually unites with the Jew's belief in one God, and that Jesus Christ is not God, as he himself declared, but is the Son of God. This declaration of Christ, understood, conflicts not at all with another of his sayings: "I and my Father are one,"—that is, one in quality, not in quantity. As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being. The Scripture reads: "For in Him we live, and move, and have our being."

Here allow me to interpolate some matters of business that ordinarily find no place in my Message. It is a privilege to acquaint communicants with the financial transactions of this church, so far as I know them, and especially before making another united effort to purchase more land and enlarge our church edifice so as to seat the large number who annually favor us with their presence on Communion Sunday.

When founding the institutions and early movements of the Cause of Christian Science, I furnished the money from

my own private earnings to meet the expenses involved. In this endeavor self was forgotten, peace sacrificed, Christ and our Cause my only incentives, and each success incurred a sharper fire from enmity.

During the last seven years I have transferred to The Mother Church, of my personal property and funds, to the value of about one hundred and twenty thousand dollars; and the net profits from the business of The Christian Science Publishing Society (which was a part of this transfer) yield this church a liberal income. I receive no personal benefit therefrom except the privilege of publishing my books in their publishing house, and desire none other.

The land on which to build The First Church of Christ, Scientist, in Boston, had been negotiated for, and about one half the price paid, when a loss of funds occurred, and I came to the rescue, purchased the mortgage on the lot corner of Falmouth and Caledonia (now Norway) Streets; paying for it the sum of $4,963.50 and interest, through my legal counsel. After the mortgage had expired and the note therewith became due, legal proceedings were instituted by my counsel advertising the property in the Boston newspapers, and giving opportunity for those who had previously negotiated for the property to redeem the land by paying the amount due on the mortgage. But no one offering the price I had paid for it, nor to take the property off my hands, the mortgage was foreclosed, and the land legally conveyed to me, by my counsel. This land, now valued at twenty thousand dollars, I afterwards gave to my church through trustees, who were to be known as "The Christian Science Board of Directors." A copy of this deed is pub-

lished in our Church Manual. About five thousand dollars had been paid on the land when I redeemed it. The only interest I retain in this property is to save it for my church. I can neither rent, mortgage, nor sell this church edifice nor the land whereon it stands.

I suggest as a motto for every Christian Scientist, — a living and life-giving spiritual shield against the powers of darkness, —

> "Great not like Cæsar, stained with blood,
> But only great as I am good."

The only genuine success possible for any Christian — and the only success I have ever achieved — has been accomplished on this solid basis. The remarkable growth and prosperity of Christian Science are its legitimate fruit. A successful end could never have been compassed on any other foundation, — with truths so counter to the common convictions of mankind to present to the world. From the beginning of the great battle every forward step has been met (not by mankind, but by a kind of men) with mockery, envy, rivalry, and falsehood — as achievement after achievement has been blazoned on the forefront of the world and recorded in heaven. The popular philosophies and religions have afforded me neither favor nor protection in the great struggle. Therefore, I ask: What has shielded and prospered preeminently our great Cause, but the outstretched arm of infinite Love? This pregnant question, answered frankly and honestly, should forever silence all private criticisms, all unjust public aspersions, and afford an open field and fair play.

In the eighties, anonymous letters mailed to me contained threats to blow up the hall where I preached; yet I never lost my faith in God, and neither informed the police of these letters nor sought the protection of the laws of my country. I leaned on God, and was safe.

Healing all manner of diseases without charge, keeping a free institute, rooming and boarding indigent students that I taught "without money and without price," I struggled on through many years; and while dependent on the income from the sale of Science and Health, my publisher paid me not one dollar of royalty on its first edition. Those were days wherein the connection between justice and being approached the mythical. Before entering upon my great life-work, my income from literary sources was ample, until, declining dictation as to what I should write, I became poor for Christ's sake. My husband, Colonel Glover, of Charleston, South Carolina, was considered wealthy, but much of his property was in slaves, and I declined to sell them at his decease in 1844, for I could never believe that a human being was my property.

Six weeks I waited on God to suggest a name for the book I had been writing. Its title, Science and Health, came to me in the silence of night, when the steadfast stars watched over the world, — when slumber had fled, — and I rose and recorded the hallowed suggestion. The following day I showed it to my literary friends, who advised me to drop both the book and the title. To this, however, I gave no heed, feeling sure that God had led me to write that book, and had whispered that name to my waiting hope and prayer. It was to me the "still, small voice" that came to

Elijah after the earthquake and the fire. Six months thereafter Miss Dorcas Rawson of Lynn brought to me Wyclif's translation of the New Testament, and pointed out that identical phrase, "Science and Health," which is rendered in the Authorized Version "knowledge of salvation." This was my first inkling of Wyclif's use of that combination of words, or of their rendering. To-day I am the happy possessor of a copy of Wyclif, the invaluable gift of two Christian Scientists, — Mr. W. Nicholas Miller, K.C., and Mrs. F. L. Miller, of London, England.

Godlikeness

St. Paul writes: "Follow peace with all men, and holiness, without which no man shall see the Lord." To attain peace and holiness is to recognize the divine presence and allness. Jesus said: "I am the way." Kindle the watch-fires of unselfed love, and they throw a light upon the uncomplaining agony in the life of our Lord; they open the enigmatical seals of the angel, standing in the sun, a glorified spiritual idea of the ever-present God — in whom there is no darkness, but all is light, and man's immortal being. The meek might, sublime patience, wonderful works, and opening not his mouth in self-defense against false witnesses, express the life of Godlikeness. Fasting, feasting, or penance, — merely outside forms of religion, — fail to elucidate Christianity: they reach not the heart nor renovate it; they never destroy one iota of hypocrisy, pride, self-will, envy, or hate. The mere form of godliness,

coupled with selfishness, worldliness, hatred, and lust, are knells tolling the burial of Christ.

Jesus said, "If ye love me, keep my commandments." He knew that obedience is the test of love; that one gladly obeys when obedience gives him happiness. Selfishly, or otherwise, all are ready to seek and obey what they love. When mortals learn to love aright; when they learn that man's highest happiness, that which has most of heaven in it, is in blessing others, and self-immolation — they will obey both the old and the new commandment, and receive the reward of obedience.

Many sleep who should keep themselves awake and waken the world. Earth's actors change earth's scenes; and the curtain of human life should be lifted on reality, on that which outweighs time; on duty done and life perfected, wherein joy is real and fadeless. Who of the world's lovers ever found her true? It is wise to be willing to wait on God, and to be wiser than serpents; to hate no man, to love one's enemies, and to square accounts with each passing hour. Then thy gain outlives the sun, for the sun shines but to show man the beauty of holiness and the wealth of love. Happiness consists in being and in doing good; only what God gives, and what we give ourselves and others through His tenure, confers happiness: conscious worth satisfies the hungry heart, and nothing else can. Consult thy every-day life; take its answer as to thy aims, motives, fondest purposes, and this oracle of years will put to flight all care for the world's soft flattery or its frown. Patience and resignation are the pillars of peace that, like the sun beneath the horizon, cheer the heart susceptible of light with prom-

ised joy. Be faithful at the temple gate of conscience, wakefully guard it; then thou wilt know when the thief cometh.

The constant spectacle of sin thrust upon the pure sense of the immaculate Jesus made him a man of sorrows. He lived when mortals looked ignorantly, as now, on the might of divine power manifested through man; only to mock, wonder, and perish. Sad to say, the cowardice and self-seeking of his disciples helped crown with thorns the life of him who broke not the bruised reed and quenched not the smoking flax, — who caused not the feeble to fall, nor spared through false pity the consuming tares. Jesus was compassionate, true, faithful to rebuke, ready to forgive. He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Love one another, as I have loved you." No estrangement, no emulation, no deceit, enters into the heart that loves as Jesus loved. It is a false sense of love that, like the summer brook, soon gets dry. Jesus laid down his life for mankind; what more could he do? Beloved, how much of what he did are we doing? Yet he said, "The works that I do shall he do." When this prophecy of the great Teacher is fulfilled we shall have more effective healers and less theorizing; faith without proof loses its life, and it should be buried. The ignoble conduct of his disciples towards their Master, showing their unfitness to follow him, ended in the downfall of genuine Christianity, about the year 325, and the violent death of all his disciples save one.

The nature of Jesus made him keenly alive to the

injustice, ingratitude, treachery, and brutality that he received. Yet behold his love! So soon as he burst the bonds of the tomb he hastened to console his unfaithful followers and to disarm their fears. Again: True to his divine nature, he rebuked them on the eve of his ascension, called one a "fool" — then, lifting up his hands and blessing them, he rose from earth to heaven.

The Christian Scientist cherishes no resentment; he knows that that would harm him more than all the malice of his foes. Brethren, even as Jesus forgave, forgive thou. I say it with joy, — no person can commit an offense against me that I cannot forgive. Meekness is the armor of a Christian, his shield and his buckler. He entertains angels who listens to the lispings of repentance seen in a tear — happier than the conqueror of a world. To the burdened and weary, Jesus saith: "Come unto me." O glorious hope! there remaineth a rest for the righteous, a rest in Christ, a peace in Love. The thought of it stills complaint; the heaving surf of life's troubled sea foams itself away, and underneath is a deep-settled calm.

Are earth's pleasures, its ties and its treasures, taken away from you? It is divine Love that doeth it, and sayeth, "Ye have need of all these things." A danger besets thy path? — a spiritual behest, in reversion, awaits you.

The great Master triumphed in furnace fires. Then, Christian Scientists, trust, and trusting, you will find divine Science glorifies the cross and crowns the association with our Saviour in his life of love. There is no redundant drop in the cup that our Father permits us. Christ

walketh over the wave; on the ocean of events, mounting the billow or going down into the deep, the voice of him who stilled the tempest saith, "It is I; be not afraid." Thus he bringeth us into the desired haven, the kingdom of Spirit; and the hues of heaven, tipping the dawn of everlasting day, joyfully whisper, "No drunkards within, no sorrow, no pain; and the glory of earth's woes is risen upon you, rewarding, satisfying, glorifying thy unfaltering faith and good works with the fulness of divine Love."

'T was God who gave that word of might
Which swelled creation's lay, —
"Let there be light, and there was light," —
That swept the clouds away;
'T was Love whose finger traced aloud
A bow of promise on the cloud.

Beloved brethren, are you ready to join me in this proposition, namely, in 1902 to begin omitting our *annual* gathering at Pleasant View, — thus breaking any seeming connection between the sacrament in our church and a pilgrimage to Concord? I shall be the loser by this change, for it gives me great joy to look into the faces of my dear church-members; but in this, as all else, I can bear the cross, while gratefully appreciating the privilege of meeting you all *occasionally* in the metropolis of my native State, whose good people welcome Christian Scientists.

The University Press, Cambridge, U. S. A.

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